

However, Most Men

who attended Stewart express resentment at being worked on the school farm, although they evidence pride over their attendance and resent bitterly that the school now serves Indians of many tribes.

In the past and today, local white folklore holds that Washo are inexperienced horsemen and cannot learn to be cowboys. I can neither confirm nor deny this opinion, because I failed to see a single Washo on horseback during my visit. One man, biologically if not culturally a Washo, owns a string of pack and riding horses which he rents to hunters for whom he serves as guide. However, this occupation appears to be one of the reasons other Washo feel he has "gone on the white man's road."

One significant but short-lived effect of the introduction of the horse was that it permitted rabbit hunters to kill more rabbits than in pre-horse days. Rabbit drives were usually conducted by men using bows and guns, the net having been abandoned very soon after white contact. Each man carried his kill on a belt that could hold up to 17 rabbits. A hunter with a horse could have his wife, son, or younger brother ride or lead a horse behind him to carry the kill. In this way, a good shot could take as many as 40 rabbits a day. However, the very nature of this utilization discouraged the wider institutionalization of the horse. Following the hunter required no equestrian skill and, in fact, was a secondary role to be abandoned as soon as the rider, if he was a boy, was old enough or could afford a weapon of his own.

Older informants recall that some Washo were hired as riders to accompany cattle herds to the railhead or into high range. It is significant that they mention specifically that only this temporary type of herding job was available and make it clear that no Washo became a year-round cowboy.

It appears clear from statements of informants that Washo quickly adopted the automobile and abandoned wagons and teams. As Cook points out, the automobile gave back to the pedestrian Indian a mobility he had lost during the interval between the appearance of the whites and the development of the automobile (Cook, 1941, 84). I feel that this change took place because the Washo had never made the adjustments necessary to maintain horses or other livestock efficiently, and therefore welcomed the automobile, which ceased to make demands on its owner's time and attention as soon as he turned off the ignition and got out. Moreover the appearance of the railroad within a few years after the arrival of the whites obviated the need for the horse for long-distance travel. Early day railroad "public relations" policy permitted Indians throughout the West to ride without charge. In return, the Indians often warned railroaders of broken track, washouts, and other obstructions.